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EXECUTION OF MINORS

Notwithstanding the vigorous fight against the death penalty which has been conducted for years, the hangings, electrocutions, poisonings and other delectable methods of preventing killing by killing go merrily on. If anything, the tendency in recent years has been reactionary. It has always been easy to secure the attention of some well-disposed legislators, but these are in a minority, and the majority, too busy with other matters to bother themselves, or prejudiced in spite of the experience of those states and countries which have done away with the death penalty block all efforts at reform.

This is not the place to argue the matter, but I want to call attention to a particularly pathetic phase, the execution of persons of youthful years. The American League to Abolish Capital Punishment has undertaken to fight this relic of barbarism, which still exists in most of our states. It is stressing an effort to secure legislation prohibiting the execution of minors. From a recent circular I learn that New York has executed nine boys in the last three years, that South Carolina has executed nine in the same period, while Arizona, once an anti-capital-punishment state, did away with three boys last year—all of these between 17 and 18 years of age. At this writing New Jersey is about to execute a boy of sixteen unless a commutation of sentence can be secured.

The American League to Abolish Capital Punishment wants your aid, if you are at all interested in the matter. Like most other philanthropic organizations it finds its work hampered by lack of funds. There is a small membership fee which goes to this object. Anyway, it wants to secure your interest, and will be glad to send you information as to its work if you will address it at 124 Lexington Avenue, New York City. It is not a mushroom organization, but has labored for years, and numbers many well-known Americans among its officers, Clarence Darrow being President and Warden Lewis E. Lawes of Sing Sing being Chairman of the Board. And may I suggest that if you can do no more, you at least enclose something more than a stamp to cover cost of information.

Treatment of Jews in Germany.—Those interested in the treatment of the Jews in Nazi Germany will find invaluable information in the series of Bulletins issued by The American Jewish Committee, 461 Fourth Avenue, New York City. These contain extracts from German legislation, court proceedings and the German press which are authentic. They will be sent regularly to anyone requesting it, without obligation of any sort whatever. They are moderate in tone, but afford striking illustrations of the nature of this new breed of European "civilization".

American Prison Association.—The next Congress of the American Prison Association will be held in Chicago. At the Atlanta Congress Mrs. Blanche L. La Du, of the Minnesota State Board of Control, was elected President for the ensuing year. Information about the Association can be obtained from E. R. Cass, General Secretary, 135 East 15th Street, New York City.

A Correction

In the *CRITIC*, July, page 4, and August-September, page 5, it is stated that a letter of H. P. B. to Judge, dated March 27, 1891, naming Annie Besant as her successor, was withheld by Judge at the E. S. T. Council meeting of May 27, 1891, resulting in his being chosen as joint Outer Head with Mrs. Besant by the Council. This is an error. The E. S. T. report of that meeting states distinctly (p. 2) that this letter was produced and read at the meeting, so that our statement that Judge withheld it is wrong. Who read the letter and whether it was read entirely does not appear, nor does it appear why, in the face of H. P. B.'s distinct statement that Mrs. Besant was her successor, Judge was appointed as her equal. A mysterious slip of paper bearing the words "Judge's plan is right", supposed to be a precipitated Mahatmic communication, which appeared among Mrs. Besant's papers, would indicate, whether genuine or not, that Judge had a plan which was that he, although not mentioned by H. P. B. as a successor, should be chosen as equal with Mrs. Besant, the plan which was successfully put through. Nor does this correction invalidate Mrs. Besant's repeated claims that H. P. B. had selected her as her successor in the E. S. T., and her consequent stand against the later action of Judge in "deposing" her.

Are You Doing Your Share?

Two problems face the *CRITIC*. One is, getting funds for publishing it regularly. Time was when checks of \$25, \$50 and \$100 used to drop into this office every now and then. Alas, nearly all of those good friends have died, and hard times have struck the others. Today a dollar is as rare an acquisition as \$10 five years ago. The other problem is getting new subscribers. How to do it? One kind friend suggests that if the *CRITIC* would publish lessons in Sanskrit its mailing list would just go soaring. I'd prefer a page of comics, but as it is it wants to keep on just as it has been doing. Will you help it? Will you interest a friend or two?

A Voice Crying in the Wilderness

In the same *Theosophist* (February) in which Dr. Arundale sings the praises of the T. S. as a theosophical menagerie, Mr. J. W. Hamilton-Jones, president of the Phoenix Lodge of London, probably the only Adyar lodge in England other than one or two affiliated with it, which stands for Theosophy as taught by the Masters and H. P. B., presents his views of the conditions in the Theosophical Society, which is so outspoken that one wonders that it secured admission to this periodical. The article is continued in the March issue. Mr. Hamilton-Jones thinks the Adyar T. S. in a bad way at present, having strayed far afield from the purpose for which it was founded by the Masters. I can best illustrate his viewpoint, with which I am in sympathy, by quoting a few of his pungent paragraphs. Unfortunately the circulation of *The Theosophist*, which I understand to be at present about 2,000 copies, precludes these articles from reaching more than a fraction of the T. S. with its 30,000 members.

I begin with one of his closing paragraphs (p. 570):

"The President should issue a proclamation enjoining all officials not to permit any lectures to be given from Theosophical platforms except those dealing with Theosophy."

Very good. But how is a president to do this when he himself does not know what Theosophy is, except that it is a mysterious something which nobody knows, except that it is *not* the teaching of Blavatsky or anybody else we know of, but which, quoting Browning, "comforts while it mocks"? (See February *Theosophist*, p. 412). What is one to expect of a president—himself a bishop—who regards Leadbeater's *Science of the Sacraments* as a theosophical classic? (August *Theosophist*, p. 419), a book which tells us that the function of the cap or biretta worn by a priest is to keep his spirituality from leaking out through the top of

his head (*Science of the Sacraments*, p. 464) serving exactly the same role as the cork in a champagne bottle, and which describes a system of collecting and distributing the grace of God by the pound or gallon through astral pipes manipulated by a priest and leading down from above. If you want Dr. Arundale's conception of Theosophy read that "classic". Evidently a president who has no certitude in himself and who does not know the difference between real Theosophy and a fourth rate novel like *The Lives of Alcyone* (also one of his "classics") and who is hell-bent on tickling the palates of every Tom, Dick and Harry in order to get members, is not in a position to dictate to others what he does not know himself.

To quote further (p. 433):

"It would be easy to write a trenchant article to show that the present Theosophical effort has fared no better than its predecessors, and that as far as its utility or value either to the individual or to the world is concerned, the Theosophical Society must be regarded as a 'stranded carcass on some sandbank of thought,' dead but not yet buried. Probably the present value of the Theosophical Society is negligible—Theosophy will always be priceless to him who understands—but can we do anything to bring back life and vigor to the Movement? We can try, but that means starting again at the beginning, and to do this our membership will have to re-learn what Theosophy is, for it is a sad fact that we have departed from the straight and narrow path, and have wandered into the highways and byways of intriguing side issues."

And again (p. 433):

"We have become arrogant, asserting that Theosophy has the answer to all the problems which afflict a harrassed world. Yet we cannot settle the problems which arise in our own organization, and the affairs of the Society have been so mismanaged that the public hold us up to ridicule. If members do not know what Theosophy is, the man in the street cannot be expected to be any better informed. He judges us by what we do, and we have made fools of ourselves for the past twenty years. It is useless for us to say that the Theosophical Society has no official connection with the Liberal Catholic Church, the Esoteric School, the Co-Masonic Movement, the World Teacher and a host of other activities, in the fostering and promulgation of which the leaders of our Society have taken a prominent part. We may declare as loudly as we wish that the Theosophical Society has nothing to do with them, that they are separate organizations; the man in the street knows better and retorts: 'The membership in these activities is recruited largely from the membership of the Theosophical Society'; and his conclusion is indisputable. How are we going to live that down? . . . Another mistake we have made is in the aggrandizement of Theosophical personalities; precisely those people who should be treading the path of purity and humility, endeavouring to 'appear as nothing in the eyes of men,' have blossomed forth as Initiates, and even Arhats, concerning whom it has been whispered that they stand upon the very threshold of Divinity. This will have to be corrected if the Theosophical Society is going to do any good at all."

He might well have added that the present president, whom he calls on for a proclamation, while enjoining humility, talks more about himself and his virtues than any other leader the Society has yet known. But to quote further:

"For twenty years our printing presses have been kept busy pouring out a continual stream of psychic 'literature' which only the poor in mind could swallow, with the result that many of the intelligent members have left the Society in disgust. The original teachings were 'all shot to pieces' by new 'revelations' which were the result—it was claimed—of first-hand clairvoyant investigations."

And again (p. 436):

"The ethics which Theosophy has to promulgate are of the utmost importance to humanity, since they do condition and evolve the reincarnating Ego; whereas information concerning psychic matters is merely speculative for the recipient, however valuable it may be to the seer."

And again (p. 569):

"A proud people, we refuse to accept any book as our 'Authority'. We fear to be accused of making it our 'Bible'; but let a personality strut through our midst and threaten us with expulsion from the E. S., and we swallow a Church and a Saviour complete with Apostles and a Personal God, and do not even suffer from indigestion."

So much, though I could cite much more to the point. Is it to be wondered at that that he should say that

"Theosophical platforms should be open to Theosophists; they are closed to some of us at present. Officialdom is frightened to hear what the 'black sheep' and the 'rebels' have got to say."

It is no wonder that a brave defender of the original Theosophy should be denied a hearing among his Besant and Leadbeater besotten fellow-members, and must seek a hearing among other societies.

Real Straight Theosophy

Mr. Hamilton-Jones follows his slugging of the Adyar T.S. with a series of articles on "What a Theosophist Ought to Know" (June, July, Sept., Oct. *Theosophist*). I am not commenting on his views which are doubtless orthodox Theosophy and should be presented just where they are. Nor do I take it that listeners should be fed on this food alone. If so, I should think that those not philosophically inclined would be exceedingly bored; I know I should be for one, as I do not think that an understanding of the nature and source of Manas, or whether we once lived on the moon, is going to get many people very far along the Path, or at least that part of it which we of today have to tread. I look on these matters, except in the briefest outline, as food for philosophers and metaphysicians, good intellectual exercise, perhaps, like the study of mathematics, of science or of languages, but not to be taken too seriously as ways to a higher life, and even harmful at times by causing distraction from the all-important matters. But the great mass of mankind are not metaphysicians or philosophers. What they are looking for in Theosophy—if they are in earnest and not prompted by selfish desires of one or another sort—is something to guide them in life, to enable them to control themselves by means which will lead them in the right direction and, if they are right-minded, to help them to fulfil their duties to others.

The Right Sort of Sandwich

I do not object to the sandwich offered at lodge meetings containing a slice of philosophical ham, of technical Theosophy, but its body, the real bread of life, should be preeminently ethical in character; it should teach how to live nobly. And for this technical Theosophy, excepting an elementary account of reincarnation and karma, is of about as much value as a knowledge of building construction or the art of plumbing would be to a housekeeper. The building is there; what matter how the builder built it? What is needed is to know how to live in it, and how to get along with one's neighbors. It is the fault of almost all text books of Theosophy that ethics is relegated to a quite subordinate place, instead of being kept at the front. And the sad part of it is that people are misled by them and get a distorted view of the purposes of Theosophy. To be able to define the difference between a Barishad and an Agnishvatta, to understand how the monad originated, just what it is, how it first climbed down and then started to climb up, such things may be necessary for arhats and dhyani chohans, but for the man of today they have no practical value and only serve to draw his attention from matters more weighty at present.

In Defense of Adyar

While conceding that the Adyar T. S. is in a bad way because of its various inanities and insanities, I think it has a real reason for remaining alive and a possible great future before it. And it is this. As far as I know it is the only theosophical organization which is making an earnest effort to induce its members to interest themselves actively in the great social problems of today, which are largely problems of brotherhood. Its "straight Theosophy" may be as crooked as a ram's horn, but in this it is right. The others, no matter what their value as schools of philosophy, seem disposed to let this mad world go madder still—any attempt to insist upon man's immediate duty to man being looked upon as a "side issue"—and to bid their adherents to climb to the top of the theosophical tree where they can feast upon metaphysical apples while looking down on the struggling humanity below, at most calling on them to try the same feat of climbing. One of them has even gone so far as to teach infants—I do not mean sucklings—to repeat "There is no Religion higher than Truth" in Sanskrit, without which language, we are told, one cannot teach Theosophy! That I look on as madder than any of the madnesses of the Adyar T. S.

Wrong Way to Stir Up Brotherhood

The attempt to arouse the spirit of brotherhood by metaphysical talk on the oneness of all life is as fatuous as aiming to win good health by learning the chemical composition of the gastric juice or bile, or the histology of the kidneys. One may perhaps see a reason for it and be convinced of it intellectually, but that is not feeling it, and without feeling it one is unlikely to practise it. The feeling of brotherhood is as innate as the feeling of motherhood, with which it has much analogy. Would anybody claim that the mother feeling can be aroused by lectures on philosophy? I think not. Some doses of manganese might be more effective. At most there might be an intellectual conviction of duty towards offspring, no more. The mother loves her child, she knows not why, except that there is something in her which leads to love. The man loves his brother man in the same way, if he loves him at all; he knows not why and needs not to know it. Deeply hidden though it may be, the right appeal calls it forth if it is there, but this appeal is not an appeal to or through the intellect. Then he sees that his brother is the image of himself. It is the same with all of the higher emotions; they belong to a part of our nature which has not to do with reasoning or logic. Any keen observer will see that when theosophists practise brotherhood it is because they were brotherly quite apart from their Theosophy and probably before they ever heard of it, while those who were unbrotherly remain as unbrotherly as before, unless carried away, perhaps, by some sentimental effusion about the brotherhood of bugs, rocks and atoms, but as indifferent as ever when it would cost them the least effort or inconvenience.

Baird T. Spalding and His "Masters of The Far East"

Some years ago one Baird T. Spalding, of San Francisco and Oakland, attracted attention through a book entitled *Life and Teaching of the Masters of the Far East*. In this he claimed to have been one of a scientific expedition to India, where they encountered a mysterious person called "Emil", who professed to be a descendent of Saint John, who took Spalding and his scientific associates on a three years' trip through the Himalayas, Tibet, Persia and China, where they met other "Masters of the Far East", who performed wondrous miracles such as walking on water, and feeding the party on a few grains of wheat which they turned into a whole load of baked bread. Another story was that of a temple, any stone of which, if chipped, repairs itself instantly, a fact of which he was a witness! And much more.

It was perfectly obvious from Spalding's book that his stories were in part imitations of Bible miracles, that his so-called "teachings of the Masters of the Far East" were nothing whatever but a brand of exceed-

He was never in India

ingly Western New Thought, brewed with discourses on healing and tapping the invisible source of supply, that there was nothing even remotely resembling any of the known philosophies of India, Tibet or China, that his "Masters" in no way resembled the Sages, Masters, Mahatmas or great yogis of India or Tibet, and that there was not the slightest indication of any knowledge of the existence of the great religious classics of India such as the Bhagavad Gita or the Upanishads, while Buddhism and such matters as reincarnation and karma received not a word. In short, the book gave every internal evidence of having been composed by an exceptionally ignorant person who had picked up a smattering of New Thought and who knew nothing whatever of India.

The book sold like hot cakes and Spalding acquired a clientele among people of some social standing who should have known better. But some inquiring persons, Masons of standing, so I am told, were not so easily satisfied. Replies to inquiries sent to the Smithsonian Institution and Columbia University indicated that nothing whatever was known of Spalding's purported "scientific" expedition, while Spalding himself, being cornered by the investigators, proved to be an uneducated artisan and medium, who admitted the fictitious nature of the book and that he had never been in India. For this, of course, I cannot vouch, further than to say that one of the persons who looked up Spalding's record is a personal friend of unimpeachable character.

But all the same the volume continued to sell, and encouraged by its success Spalding added a second volume with the same title, in which we are presented with Buddha—though not his teachings—and, of all persons, Pontius Pilate, both of whom assumed physical bodies for the benefit of Spalding and his "scientific" associates. This has been followed recently by still a third volume which is even more preposterous. Spalding started, or encouraged the starting of study centers, and undertook a lecture tour, giving several lectures in this city, two of which I heard. Below I give several of his stories, taken from my notes at the time. The reader may make his own comments. Evidently we have here a serious rival of the Ballards with their Saint Germain and "ladies and gentlemen from Venus."

One story was of a wondrous healing temple somewhere in India. A sick person is healed by merely walking through it. But woe to him if he utters an inharmonious or discordant thought; some invisible force instantly clamps his mouth tight shut. If, however, he expresses harmony, his voice becomes so loud that it may be heard three miles away.

Another story was of a woman almost eaten up by leprosy. A small child, seeing her, ran to her and touched her and she was instantly made well.

One of his most delightful stories was this—and don't forget that he was an eye witness. A village in India was attacked by a band of robbers. The people were in despair, but Jesus appeared on a mountain three miles distant and delivered an oration, first in the local dialect, then in English, Spalding watching him through his field glass and taking down the speech stenographically at the same time. The words struck a rock wall in the valley, rebounded and hit the robbers who immediately fell to fighting among themselves and were annihilated, much to the relief of the villagers and doubtless of Mr. Spalding, who has reproduced this sermon on the mount of Jesus in his third volume, and did us the honor of reading it aloud; in fact, he read it twice, and seemingly was very proud of his production. All I can say of it is that to put such stuff into the mouth of Jesus, or anybody else, for that matter, is an insult. Not even Pelley, with his sermons from Jesus sent by radio from the Cosmic spaces, could have equalled it in insipidity. But the robbers were hit by it, so we must be grateful, else Mr. Spalding might not have escaped to tell us of it.

The Bible, said Spalding, is "the greatest book in India", meaning by that that it has the most influence. Anybody with the slightest knowledge

of India, its literature and religions, and the insignificant influence of Christianity, will know that such an assertion is pure hokum.

But Mr. Spalding did not limit his stories to India. He told of the wondrous healing powers of a twelve year old girl in Texas, who entered a hospital where there were twenty-four smallpox patients. These were instantaneously and completely cured and were able to go home at once.

Mr. Spalding claimed to have been witness to a fire in the top story of a building in San Francisco. The entire floor was ablaze. A man three hundred miles away heard of it, poured out a glass of water saying "I extinguish that fire", and instantly the conflagration was over, leaving only charred and cold embers. The firemen were but half a block away and saw the building in full blaze, but before they could traverse that half-block the fire was out.

Mr. Spalding claims to know a man who has invented a small instrument which will paralyze a whole army by means of a wondrous ray. A square foot of ground, irradiated with this ray, grew a full-sized stalk of corn with ears from the seed in seven minutes. Grape fruit trees bore fruit in one-twelfth the usual time. This ray is to make everybody prosperous and happy very shortly, and, let us hope, bring them all to heaven at last.

Mr. Spalding is given to insufferably long talks on the subject of healing. But, as he told us, it is really a very simple matter. All you have to do is to say energetically "I am God." Presto, the patient is healed. This method, I infer, might be applied to curing chronic liars.

One of Spalding's hobbies is multiple personality, not in the ordinary well-known sense of two or more personalities using the same physical body by turns, but in that of one person having several physical bodies at the same time. He told us of a man who ran four bodies at one time and stated that Jesus at present has 340 different bodies. He told of a case he personally witnessed and photographed where two bodies of the same man happened to confront each other and actually fused together into one.

According to a circular distributed at the lectures Mr. Spalding was about to lead a personally conducted tour through India, starting September 30th. To quote: "Mr. Spalding will conduct the group in India along the Great Indian Highway to the villages, temples and homes of the Masters of the Far East." To anyone knowing how inaccessible the real Masters are, this is most interesting. To be taken direct to the homes of the Mahatmas and introduced, perhaps to Jesus himself, possibly to Buddha and Pontius Pilate, and to have some choice miracles performed for one's enlightenment, that should be even more alluring than a trip to Adyar. I regret having been unable to make the announcement sooner, so you will have to wait for the next trip.

I don't want to call Mr. Spalding opprobrious names. That may be left to the reader. Anyone knowing the least of India, its beliefs, its philosophies, its literature, what is known or believed of great Sages, Masters and yogis, will see that Spalding's masters and their teachings, or anything remotely resembling them, are entirely unknown. If Spalding has really traveled extensively in India, Tibet and China he must have learned something of these things. So one can only say that those who are able to accept what he says are quite capable of believing that pigs grow on plum trees, should he tell them as much. Not even the famous Baron Munchhausen surpassed him.

"The Golden Stairs"

That most beautiful collection of precepts known as "The Golden Stairs", beginning "Behold the Truth before you", which is much quoted in theosophical circles, is very generally attributed to H. P. Blavatsky. Even George Arundale, who should know better, prints it in several recent issues of *The Theosophist* over the signature of H. P. B. This is an error. It will be found in H. P. B.'s "Introduction to E. S. T. Instruction

No. III". and it is there stated clearly that it is taken from a letter of a Master. It reads:

"Behold the Truth before you: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (GUPTA VIDYA) DEPICTS—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you."

"The Sayings of The Ancient One"

The Sayings of The Ancient One. by P. G. Bowen, Cloth, 160 pages; Rider and Co., London, 1935, 3/6. \$1.25 from the O. E.

LIBRARY.

Captain P. G. Bowen, a British officer engaged for many years on special service in Africa, is at present president of the Hermetic Society (Druid Lodge), Dublin. It was his fate, and, I should say, his great good fortune, to have to spend several years among the Bantu tribes of South Africa. There he encountered a somewhat mysterious white man, a Berber, Mehlo Moya, who was living among the Bantus and teaching them. From him Captain Bowen received esoteric instruction. Of this Mehlo Moya I am informed that he has a medical degree from the University of Dublin, speaks most of the European languages, as well as Arabic, has traveled widely and claims to be nothing more than a learner, although he might well pass for an initiate or an adept, or an inspired leader, were he willing to do so.

Mehlo Moya had in his possession a volume of mystic writings written in Isinzu, an archaic form of Bantu, which in turn he had translated from some ancient records which he claimed to have discovered in the ruins of an ancient African city. Captain Bowen was permitted to read this volume and to copy parts of it, and was allowed to publish three fragments, which we have in the present volume, *The Sayings of the Ancient One*. The fragments are entitled "The Wilderness of the Mind of Man", "The Path to Manhood", and "The Temple and the Pool".

At the time of his sojourn among the Bantus Captain Bowen was wholly unacquainted with Theosophy, although his father had contacted H. P. Blavatsky. Possibly it was an inherited proclivity to mysticism—something far removed from his profession—which brought him and Mehlo Moya together. On his return to Europe Captain Bowen contacted Theosophy and was at once struck with the amazing similarity of the teachings of the ancient book to those of *The Secret Doctrine* and especially to *Light on the Path* and *The Voice of the Silence*. They point to the existence of an esoteric school several thousands of years ago in a now extinct South African civilization which was ultimately overwhelmed by the incursions of "Wild dark Warriors from the North". The existence of such a civilization has long been suspected and has even found its way into fiction, as readers of Rider Haggard's novel *She* will know.

As to the origin of these esoteric documents, both ethical and cosmogenic, one may suspect that they may have been derived from Egypt, though of this direct proof is wanting. What is of most interest is that they point to a common origin and ancient connection with the sources from which we have our esoteric traditions. This should render the volume of value to students of esoteric origins. It is hinted that this school is in existence today in Africa.

As for the three fragments, these are in part allegorical and present

the gist of the ethical system of *Light on the Path* and *The Voice of the Silence*. The resemblance is most striking, while at times there is a suggestion of the *Bhagavad Gita*. I may say that since reading those classics years ago nothing has impressed me so profoundly, and I return to *The Sayings of the Ancient One* again and again, ever to find fresh inspiration. Unmixed with philosophical theories of cosmogenesis and anthropogenesis, the fragments present to those who have eyes to see, the ears to hear, the progress of the soul's evolution. They are pure gold, and the more so as they take up but forty-five pages of the book.

The first of the fragments, "The Wilderness of the Mind of Man", is an allegorical presentation of the journey of the soul from a state of blissful innocence—and ignorance—through the wilderness of material existence back to whence it came, its encounters in the desert of this world with false teachers who offer the key to salvation in following authority, leaders, ceremonial, all of which are found to be but illusory, its final rejection of all of these and its winning its final peace—what we might call Nirvana—through its own stumblings, failures and sufferings. The moral of the allegory will be found in the following impressive words (page 19):

"With your own courage you must brave the Desert. By your own Strength you must overcome its perils. Hunger and thirst must not daunt you. Danger, and Pain, and Weariness must not stay your steps. If you fall, you must rise unaided, and press forward with no thought of rest. Because there is no rest, nor help, nor any surcease from struggle in *The Wilderness of the Mind of Man*."

A hard saying for the lambs, no doubt, but a most salutary one for those who look to inspired "Leaders" or Teachers to pull or push them along the path of Evolution. What does *The Secret Doctrine* say (Proem, Vol. I, p. 17, orig. ed.)?

"The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

And the third of "The Three Truths"?

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

The third fragment, "The Temple and the Pool", is a further allegorical presentation of the progress of the soul, contending with obstacles and evil forces, at first calling for revenge on its enemies, then developing love for its enemies, but still prompted by self, and finally reaching the sacrifice of the Nirmanakaya, as is shown in *The Voice of the Silence*. Doubtless much more than this can be read in it by those who can read.

A further portion of the book is devoted to an account of the general teachings of the ancient volume as understood by Captain Bowen, and of these it may be said that they bear a close resemblance to the teaching of Theosophy on the nature of the universe and man. What differences there may be may be due in part to the difficulty of understanding and interpreting a highly symbolic and—for us—often obscure document. However this may be, they point beyond doubt to an ancient esoteric school having at least a common origin with the more familiar teachings of Theosophy. But, as I have often said, these matters are of secondary importance to us of today, as compared with the profound ethical teachings as translated from the Sayings of the Ancient One.

The volume also contains Captain Bowen's valuable essay on "The Way Towards Discipleship", which originally appeared in *The Canadian Theosophist*.

Concluding, I may express the hope that Mehla Moya's permission may be given for the publication of further Sayings of the Ancient One. Also, that those who have been disposed to regard Captain Bowen as a heretic for his insistence on development through "self-induced and self-devised

efforts" (*Secret Doctrine*, Vol. I, p. 17) and his small regard for the methods of the esoteric schools and leaders of today, will read this book and see that his attitude has a very substantial basis.

At the Periscope

Latest News in Brief.—Next International Theosophical Fraternization Convention to be held in Buffalo, N. Y., end of June.—Clara Codd, Australian Section budget balanced, gets travelers' itch.—Druid Lodge, Dublin, consolidates with Æ's Hermetic Society; Capt. P. G. Bowen, president.—Max Gysi falls for Ballards, following Meher Baba; might try Spalding next.—*Toronto Theosophical News*, knocked out by lack of funds, revives as multigraphed sheet.—A. Hodgson Smith, noted British theosophist and patron of Leadbeater after exposé, died Oct. 27th, in 88th year.—Miss Isabel Holbrook, now deceased, meets Mahatma K. H. and Van Hook on astral plane, so says Boston automatic writer; where's Leadbeater?—Point Loma charters two new lodges in Dublin; will they fraternize?—Rt. Rev. Charles Hampton becomes Regionary Bishop of L. C. C. in the U. S. succeeding Irving S. Cooper, deceased; said to be a theosophist of a sort.—Sale of Spalding books claimed to be 150,000 copies; there's money in this Hindu Jesus business, my dears.

Fourth Inter-Society Fraternization Convention.—The fourth International Inter-Society Theosophical Fraternization Convention will be held in Buffalo, N. Y., about the end of June. The Executive Committee is already manifesting great activity, and is issuing a small monthly bulletin of information which may be had by writing to Cecil Williams, 49 Seventh Street, East, Hamilton, Ont., Canada. Mr. Williams will appreciate any aid you can give in the way of interesting others, or by supplying the addresses of persons, and especially of theosophical lodges not too far from Buffalo, who may otherwise not learn of this movement. This cooperation is the more desirable because, as is well-known, American members of the Adyar T. S. are being kept by the bosses in a sort of mental prison and are prevented from knowing what is going on in the larger Theosophical Movement.

Objects of the T. S. (Adyar).—Miss Mary K. Neff contributes to the May *Theosophist* an interesting article on the development of the "Objects" of the Theosophical Society (reprinted in June *American Theosophist*, page 122). She thinks that too much emphasis is being placed on the first Object, Brotherhood, to the exclusion of the others. That is a matter for discussion, but when she says at the end: "There are other societies whose motto is 'the brotherhood of humanity,' but there is no other society [than Adyar] which claims to know and teach the 'Secret Doctrine' before the world" she is simply talking through her bonnet; it isn't true. How about the United Lodge of Theosophists, the Point Loma T. S. and the Hargrove T. S., to say nothing of various smaller ones? And it isn't true that the motto of the Adyar T. S. is "the brotherhood of humanity"; its motto is "There is no Religion higher than Truth", and Miss Neff would do well to bear that in mind. And others should do the same. *The Canadian Theosophist* publishes in almost every issue a statement that its society (Adyar) is the only society which makes belief in the Brotherhood of Humanity the sole basis of membership, whereas, as its editor should know, the Point Loma T. S. distinctly and officially publishes every three months the statement that "Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship." The only official announcement of the Adyar T. S., published each month in *The Theosophist*, makes no mention of a belief in Brotherhood as a sole prerequisite, but says: "Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member." As far as I can discover, the Point Loma T. S. is "the only Society" officially stating that belief in Universal Brotherhood is its

only condition of membership. I don't think it is carping or fault finding to suggest that the use of misrepresentation as a means of getting members should cease.

Dr. Clymer vs. AMORC.—The several pamphlets of Dr. R. Swinburne Clymer, exposing AMORC, which have been referred to in the *CRITIC*, have been bound into one handsome volume, with some other matter relating to the history of the Randolph Rosicrucians. This can be had for \$2.50 direct from Dr. Clymer, Beverly Hall, Quakertown, Pa.

AMORC vs. Clymer.—AMORC has issued what it terms "White Book D" in rebuttal of charges made by Dr. R. Swinburne Clymer in his recent book reviewed in the August-September *CRITIC*. This is a report of an AMORC committee and is obviously biased, while its language is not always of the choicest. Nevertheless, it contains 12 facsimiles of documents, some of which seem to prove that Dr. Clymer's charge that Imperator Lewis is associated with the notorious Aleister Crowley is baseless. The "Baphomet cross" used by Lewis is shown to have been used by various occult fraternities at a time when Crowley was a child, and earlier, while the order O. T. O. appears to have existed long before Crowley's activities. Other arguments are not so convincing, while the AMORC committee seems to be obsessed with the notion that calling bad names is argument, and that being a farmer or printer is proof of inherent wickedness. My opinion is that aside from AMORC members the document will do AMORC more harm than good. But those who want to hear both sides may obtain a copy of "White Book D" by writing to AMORC, Rosicrucian Park, San Jose, Calif., and of Dr. Clymer's book by addressing him at Beverly Hall, Quakertown, Pa., both free.

Manly P. Hall on Occult Fakery.—In his *Monthly Letter* Manly P. Hall has a delightful way of exposing occult deceivers and deceived. I have in mind his December Letter, which should be read by those who are running after this and that occult pretender. Mr. Hall does not mention names, more's the pity, but those familiar with recent movements may read between the lines. I quote a single paragraph: "In occultism we will use the term deception to cover the general field of religious fraud. The most common variety of this is the procedure of gaining power or authority for an idea by attributing it to some high spiritual source. For example, a man may write a very poor book, the legitimate sale for which would be about 200 copies, but if he suggests in that book or in the publicity attending it that it was dictated to him by a Mahatma, the sale is bound to reach 10,000. It is so easy to say that a Mahatma inspired it. Furthermore there is no danger of an exposé, for no one will ever und the Mahatma in question and the fraud prospers. If anyone should ask where this Mahatma is, the author of the book may glibly reply that it is a secret between himself and the Mahatma and that it is all a spiritual affair which ordinary mortals would not be able to understand." Also: "The most outlandish jargon imaginable has been circulated under the presumed authority of the great World Teachers and Messiahs. Indian Mahatmas and Tibetan Lamas are held responsible for pronouncements unworthy of a ten year old child." We might add, Mount Shasta Ascenders. The *Letters* may be had from Hall Publishing Company, 944 West 20th Street, Los Angeles, Calif., for \$1.00 a year.

Fraternization in Holland.—It is pleasing to note that the General Secretary of the Dutch Section, T. S. (Adyar), invited the Dutch Point Loma T. S. to send representatives to the July sectional convention, which it did. I infer from various reports that Holland is far ahead of other countries in this respect and that intercourse between the two societies is quite common. When shall we hear of England or America doing likewise? Probably not as long as Mrs. Ransom and Mr. Cook bestraddle these sections.

I take It Back.—In the August-September *CRITIC*, (p. 13) it was stated on the authority of a U. L. T. circular that a U. L. T. lodge is on the point of formation in Mexico City. I am now requested by a leading theosophist

in that city who is in a position to know, to say that there is no truth whatever in the report, which is altogether premature.

Point Loma Magazines Consolidate.—The three Point Loma magazines, *The Theosophical Path*, *Lucifer*, and *The Theosophical Forum* consolidate, beginning January, 1936, into one monthly magazine, *The Theosophical Forum* (\$2.00 a year). It is not mine to reason why, but I shall particularly miss *Lucifer*, its Ryanisms and its monthly assurance that it has no connection with Satan. But C. J. R. cannot be suppressed and will doubtless be a feature of the new periodical.

Druid Lodge; Hermetic Society.—Frequent reference has been made to the Druid Lodge, of Dublin, the offspring of the now defunct Irish Section of the Point Loma T. S. and of which Capt. P. G. Bowen was president. The Hermetic Society was founded by the late George W. Russell (Æ). These two bodies have decided to combine under the title "The Hermetic Society (Druid Lodge)" and Capt. Bowen has been chosen president in accordance with the written wish of Æ. The objects of the Hermetic Society are thus stated: "The preservation of, and the dissemination of the MESSAGE brought to the West by H. P. Blavatsky, and devotion to the lines of thought and study initiated by her and her co-worker W. Q. Judge form the main objects of THE HERMETIC SOCIETY, and no further formulation or elaboration of these is deemed necessary." The address of the Hermetic Society is 11-12 Merrion Row, Dublin, Irish Free State.

Point Loma Running Strong in Dublin.—In the December *Theosophical Forum* (p. 107) I read with much interest and still more amusement of the recent chartering of two new Point Loma lodges in Dublin, Ireland. One is headed by Mr. and Mrs. Norman, old Lomaites; the other consists of some members of Capt. P. G. Bowen's Druid Lodge (now the Hermetic Society) which severed all official connection with Point Loma, but who retained their individual Point Loma memberships and I understand, remain in the Hermetic Society. Dublin is a city about half the size of Washington; why two lodges? why this Tweedledum and Tweedledee arrangement, and is there a rattle to squabble over? I am not at liberty to state the reasons lying back of this, but wonder whether there will be fraternization or a new edition of the Kilkenny cats.

Point Loma at the Fraternization Convention.—The August *Theosophical Forum* (Point Loma) published a paper by Iverson L. Harris, of Point Loma, entitled "Bogeys and Brotherhood among Theosophists", which it states was "prepared for the International Theosophical Fraternization Convention at Toronto". In fact, this paper was listed on the Convention agenda but, as I am informed, was not read, "owing to lack of time." This may or may have not been unfortunate; I think it was not. The paper is an eloquent appeal for fraternization, but is, too, an equally eloquent defense of the Point Loma attitude on the question of leadership and successorship, with special reference to Dr. de Purucker, entirely appropriate for one of its own journals. I am not criticizing the paper in itself. But I do not regard the fraternization conventions as rightly affording an opportunity for any society whatever to defend itself or its particular views. As well admit speeches defending Mr. Leadbeater, Mrs. Besant, World Teacherism or the Liberal Catholic Church. Once conceded, the fraternization conventions would soon become the battle ground of opposing theosophical sects, each aiming to get a hearing for itself, and the object for which the conventions were organized, which is to emphasize common viewpoints, not differences, would be defeated. So, with all respect for Mr. Harris and his excellent paper, I hope that the time will always "be too short" for anything in the least savoring of propaganda. In this connection let me again call attention to the admirable paper of A. Trevor Barker, reprinted in the August-September *CARRIC*, for which, so he says, he was hauled over the coals and had his hair and ears pulled from Headquarters. It was worthy of having been read at the Toronto convention.

War in Heaven.—In September *Lucifer* (Point Loma), page 110, the editor replies to an inquirer by stating that "The word *Sanskrit* is English and is pronounced in English fashion, the first syllable as in 'sands,' the second as in 'grit.' If it were a Sanskrit word it would be written probably 'Sanskrita' and probably pronounced 'Sun-Skreeta.' In any case to pronounce it 'sanskrit' . . . would be wrong." To this horrible heresy, with which I fully agree, the Chief Sanskritist at Point Loma replies with a three-page letter in the October *Lucifer* (p. 160), to the effect that in any event the English pronunciation is wrong—standard dictionaries to the contrary notwithstanding. Doesn't Dr. de Purucker call it "Sanskrit"? Do we not pronounce Veda as Vayda? and pandit as pundit? And who would think of pronouncing Chicago as *Chick-ago*? or Des Moines as Des Moyns? or Goethe as Go-eeth? or régime as re-jime? And more. Yet we do pronounce Paris and Berlin as spelled, instead of Paree and Bairleen, while we say Peiping instead of Baybing, and as for Des Moines we call it De Moin, which is neither French nor English. But the editor stands by his guns and insists on the dictionary pronunciation—Sanskrit, as spelled. It would seem that the Chief Sanskritist is bent on reforming the English language—as well as the study of Theosophy—but it just can't be done. In language it is common usage which rules, however illogical, and which, when recognized by good authority, becomes final. It is vain, to say nothing of pedantic, to insist on consistency, for here, more than almost anywhere else, "a foolish consistency is the hobgoblin of little minds." It is refreshing to perceive a ray of common-sense emerging from the welter of pedantic erudition issuing from Point Loma.

The Salt-cellar, Please!—The magazine *Theosophy* (Oct., p. 548) concludes its general tirade against all theosophical societies but its own with a pæan to the United Lodge of Theosophists. It says: "In numbers it has grown from an original seven to a membership second only to that of the Adyar society." Elsewhere it numbers its membership by "thousands". This would be encouraging if "buttressed" by evidence, but what are the facts? The Adyar Society has a membership of about 30,000 with about 1,200 lodges (last official statement). The Point Loma T. S. has 106 active lodges and 76 active clubs (recent official statement to the *Critic*), the clubs being a sort of recruiting organization for membership proper, and strictly theosophical in activities. Against these the U. L. T. enumerates 13 lodges. As to the membership of the U. L. T. we have no data, but this much is obvious. The Adyar Society keeps an accurate check of its members through the payment of dues and those not paying or directly excused from paying are dropped at the end of a few months. The Point Loma Society keeps an accurate check of its lodges. How is it with the U. L. T.? There are no dues, members are received upon signing an application card. Once on the list the person remains on forever unless he voluntarily withdraws, and as far as I can ascertain no questions are asked and no periodical census taken from which one may infer how many of the supposed "thousands" of members are in Devachan or have ceased to be interested in this particular group, but who do not take the trouble to resign, and are practically deadwood. Certainly no such census has been taken in the last twenty years. Naturally a society can in this way run up its list indefinitely. In sixty years the Adyar Society has lost 110,000 out of a total enrollment of 140,000. Is there any reason to suppose that the U. L. T. after 26 years of existence would make a relatively better showing if the pruning knife were applied? I hope so, but the evidence is not forthcoming.

An Anonymite Unmasks.—In his recent book, *An Outline of Modern Occultism*, Cyril Scott announces that he is the author of the hitherto anonymous books, *The Initiate*, *The Initiate in the New World*, *The Initiate in the Dark Cycle*. He just couldn't hold it back any longer.

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Teachings of Robert Crosbie

Hitherto the writings and addresses of Robert Crosbie, founder of the United Lodge of Theosophists, have been available only in scattered papers and fragments published in the magazine *Theosophy*. The publishers of that magazine, The Theosophy Company, have now collected these and other material by Crosbie in a single volume entitled *The Friendly Philosopher*. Crosbie's theosophical writings are characterized by their breadth and common-sense and this volume should be in every theosophical library. 433 pages, \$3.00; from the O. E. LIBRARY.

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